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Mr. *Barnard's*
S E R M O N

UPON
Occasion of the Death
OF
Mr. *LODGE.*

*Originals lodged
7/21/67*

THE BARNARD'S

BERMON

UPON

OF THE OLD DIAL



TO

THE OLD DIAL

A

1794

A Sorrowful Respect paid to the Dead Vindicated, and proper Limits set to it.

IN A
SERMON

Preach'd in the
New Church of **LEEDS**,
February 16th. 17¹⁷/₁₈.

On Occasion of the Death of the
Reverend Mr. HENRY LODGE, M. A.
late Minister of that Church; Rector
of Copgrave, and Prebendary of the
Collegiate Church of Ripon.

*To which are prefix'd some Occurrences of
his Life.*

By **Thomas Barnard, M. A.**
Master of the Grammar-School in Leeds.

Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ὅμοιοι ἐπὶ ᾧ ὁρᾷ οὗ δεσπότη
ὁ υἱὸς ἀνθρώπου ἔρχεται, Mat. 24. 44.

T O R K: Printed by Grace White, for Francis
Hildyard, Book-seller in Stonogate, 1718.

A Government Right paid to the Dead for
directed, and proper Justice for to it.

IN A

SE R M O N

Preach'd in the

New Church of LEADS



On Occasion of the

Reverend

late Minister of the Church, Rector

of Cragg, and Rector of the

Collegiate Church of Leeds.

To which are added some Observations of

the late

By Thomas Bayly, M. A.

Minister of the Church of St. Paul in Leeds.

and which are printed at the Press of the Leeds
Printers, in the Year 1718.

T. O. R. R. Printed by O. and W. White, the Printers
at Leeds, and Bookseller in St. Paul's Church.

SOME
OCCURRENCES

OF
Mr. Lodge's Life.

THE late Reverend Mr. Henry Lodge, was Born at Patrick-Brampton, on the 11th Day of January, in the Year 1672. Of Honest and Reputable Parents; his Aged and Reverend Father is the

present Vicar of Burton-Leonard; he finish'd his School-Learning at Sedberg, under the Care and Diligence of the late Celebrated Mr. Wharton: From thence he was admitted of St. John's College in Cambridge, where he went thro' his Academical Studies with great Proficiency, and singular Reputation. He offer'd himself for a Fellowship, and had a Statutable Claim, and eminent Pretensions to it; but Merit does not always succeed. When he was of Age for the holy Office of Priesthood, he was Presented to the Rectory of Copgrave; where he Resided in a faithful Discharge of all Parochial Duties; and Liv'd with the universal Esteem of the Clergy, and Gentry of that Neighbourhood.

Upon the Vacancy of the New Church of Leeds, by the Death of the Reverend and Worthby Mr. Bright Dixon;
the

the Electors, Gentlemen of Gravity,
 and Prudence, Nominated him Suc-
 cessor, to their own lasting Honour,
 and the great Happiness of the Town.
 When he came amongst us, he shone
 with Astonishment; every Mouth was
 full of his Praises: And we soon found
 he only wanted before to be publicly
 known, in Order to be publicly Be-
 lov'd and Admir'd. Our present most
 Reverend Metropolitan, the most Ju-
 dicious Discerner, and Generous En-
 courager of Merit, Distinguish'd him,
 soon after his Happy Translation to
 the Archiepiscopal See; and settled
 him in a Prebend in the Collegiate
 Church of Ripon. These were all the
 Preferments that he was possess'd of,
 and he reflected a Credit, and a Lustre
 upon 'em all: He was equal to grea-
 ter; but it was God's Will, (and may
 his Will be in all Things submitted to!)
 than

*that his next Promotion should be in
his own Heavenly Kingdom; compar'd
to which, all other Promotions are but
a Shadow, and a Dream.*

*He Died the 31st of January, 1713.
In the 39th Year of his Age, Exceed-
ingly then, and still lamented.*



PSALM

PSALM xxxv. 14.

*I bowed down heavily, as one, that
Mourneth for his Mother.*

AFTER so commendable a Tribute paid to the Memory of your late Excellent Minister, it will be some Surprize, and perhaps require an Apology, that any Thing farther should be attempted in a Matter, that has already been beyond my Imitation perform'd †. It will likewise be justly accounted unseasonable, to give new Life to those Sorrows; which (tho' only allowable from the Occasion of them) seem'd to carry us beyond Human Strength, and Christian Resignation: And which, upon that Account, it seems more directly my Province, rather to check, than

† In the Sermon Preach'd at the Funeral by the Reverend and Learned Mr. Cookson, Vicar of the Parish.

indulge. But let it be excus'd from me, whose lasting Obligations to him loudly call for, and demand it: From me, who was adorn'd by his Friendship, instructed by his Conversation, and edified by his Example: From me, whom his Influences first brought into a very publick Station; and whom he sustain'd and conducted in it by friendly Recommendations, and wise Directions: From me, with whom he shar'd in all the prosperous and afflicting Circumstances of Life, with a Joy and a Concern equal to my own.

My Thoughts are too Tumultuous to Digest any thing Methodically, for your Instruction, at this time: Let the Ornaments, the Accomplishments, the Vertues, the Graces of your late Excellent Minister, (howsoever imperfectly represented) be the Sermon; and if they be Admir'd and imitated, as they should be, I am sure it will be the most successful one that I ever spoke.

But to satisfy my appearing here, in the common way; to discharge the Relation from the Pulpit, to a Christian Audience; I shall briefly treat upon two Things, which the Text Seems naturally, or at least the

pre-

present Bent of my own Mind, to lead me
to, namely,

First, To vindicate a sorrowful Respect
paid to the Dead.

Secondly, To set proper Limits to it.

First, I am to Vindicate a sorrowful Respect
paid to the Dead: And herein we have the
Universal Praetise of Mankind where-ever
Manners, Civility, or the lowest Degrees of
Humanity in the least prevail'd, to counte-
nance and abett us: The Remains of the
Dead were always treated with decent Re-
gards; and if the Condition of the Person
requir'd it with Pompous Obsequies: The
Heroe was laid upon his Funeral-Pile with
his Sword, and Shield, and other Instruments
of War; and florid Harangues were spoken
in Memory of his Actions: The Matron,
or Virgin was committed to the Flames,
with Monuments of her Industry in Needle-
work, or weaving; and honourable Men-
tion was made of her Vertues: It would take
me off too much, to refer to Books, or to
represent the Matter in any tolerable Com-
pass. Let it suffice to observe that all Nations,
tho' never so differing amongst themselves

in Manners, Government, and Religion, were more united in nothing, than in paying their last, sorrowful, solemn Respects to the Dead: So that this Practice has a clear undeniable Claim to universal Consent.

But we may fix it yet upon a stronger Foundation, *i. e.*

In Nature.

In Religion.

In the Examples of Good Men.

First, We shall find a sorrowful Respect, paid to the Remains, and Memory of the Dead, deeply founded in Nature.

If we turn our Eyes upon our selves, and look into our own Breasts; we shall find our Minds array'd with several Passions and Affections, as Fear, Joy, Grief, and the like; Wisely interwoven in our Natures by the Great Author of 'em, for very Great and Noble Purposes; to give us a Taste of the Blessings, and Enjoyments of Life; to engage us to pursue what will contribute to our Ease, and Convenience; and to avoid what will be effective of our Pain and Disturbance: To make us Diligent, and Circumspect, to secure God's Favour, and to escape his Wrath. The
Soul

Soul without its Passions would be Dead and Lethargick; it Soars upon these Wings, and without 'em will lie groveling, and inactive; Pleasure would have no Sweetness, and Misery no Sting; Heaven would not allure, nor Hell affright us: And when ever we apprehend an approaching Evil, or are under the present Impressions of Pain or Pleasure; we find the Passion of Fear, or Grief, or Joy, necessarily stirring in us, because resulting from the Original Frame of our own Minds.

Upon these Principles, the Dead have a fair Claim to our Sorrow; pardon the softness of the Expression, they do not Solicite, but command it: The Passion flies out of it self, and cannot be suppress'd: It rushes with irresistible Importunity, and will have its Lengths, according as the Occasion, Natural Complexion, or Acquiescence in the Divine Will, will give way to it. The Death of a Parent, a Relation, a Minister, a Magistrate, or a Prince is an Affliction, and will be lamented: Nature calls for it, and she will be gratified: For by it we may be depriv'd of Comfort, and Subsistence; of Friendship, and Benevolence; of Ghostly Counsel, and Advice;

of the due Execution of Laws, and Administration of Justice; of Security and Protection, in our Persons, and Fortunes; all which taken Collectively seem to be the main Constituents of Happiness in this Life. I shall not so far Anticipate my Design, as in this place to represent the Reason, the Necessity of our late, and our present Sorrow; but proceed,

Secondly, To show what a Foundation a sorrowful Respect paid to the Dead has in Religion.

I am not unappriz'd at first view, that we have no clear positive Command for it in *Revelation*, especially in the Gospel; which indeed is no hard Matter to Account for: God Almighty who formed us, *Who fashion'd us behind and before, and laid his Hand upon us*, Psalm 139. 4. Knew how deeply rooted it was in our Natures, and therefore might be silent in his Commands about it. I am not unaware likewise, that it is so far from being commanded in the Gospel, that it is rather discountenanc'd. We are taught by an Apostle *Not to be Sorry for them that Sleep in the Lord*, but it is to be observ'd, *Not as Men with-*

without Hope; so that the Practice is not hereby forbid, but the Excesses of it Guarded against: Forbid! it cannot be suppos'd; when we sustain the loss of Temporal Comforts, which we are oblig'd to pray for, and delight in; when we are depriv'd of Spiritual Aids, and Advantages, which it is our Duty to seek after, and our Happiness to enjoy; when the Springs are dried up, wherewith our Souls us'd to be water'd and refresh'd; when the Lights are Extinguish'd wherewith our Minds were conducted thro' dark and dangerous Seas, *To the Haven where they would be.* Do we offend in lamenting our late irreparable Loss? Sure I am, we do not: I will not only affirm that our Religion allows it; but even call it an Act of Religion; in as much as it is Expressive of our Concern for our own Salvation; and the Honour, and Interest of God's Spiritual Kingdom, Successfully carried on, and Exceedingly promoted with Vigilance, Faithfulness, and abundant Sufficiency by our late Excellent Friend.

Thirdly, A sorrowful respect paid to the Dead is founded in the Examples of Good Men.

I shall confine my self to Three, under the three several Dispensations of the Church, the Patriarchal, Jewish, and Christian.

The Patriarch *Jacob*, being told of the violent, untimely Death of his Son *Joseph*, which his Brothers falsely reported, (as insincere to their Father, as they had been cruel to their Brother) *Rent his Cloaths, and put Sack-cloth upon his Loyns, and Mourned for his Son many Days*: Gen. 37. 34. The loss of his Favourite Son sat heavy upon him; and the manner of his Death (for he suppos'd him Dead) enhanc'd the Affliction. King *David* express'd his Sorrow for *Saul*, and *Jonathan* in exalted and moving Strains; he represents their Actions in the Field, the Amiability of their Persons, and their Services to the People of *Israel*, in Rethorical, Sublime Embellishments. 2 Sam. 1. Our Blessed Lord, the Dignity, and Perfection of humane Nature, came so far into the Tenderness of it, that he wept for his Friend *Lazarus*. John 11. 35.

Having in some measure vindicated, I shall in the next place set proper Limits to this sorrowful Respect paid to the Dead.

It

It has been the universal Care and Business of all wise Men, and Pretenders to Wisdom, to find out proper Remedies for human Passions: They discern'd, and felt, how they disorder'd, and unhing'd the Mind, and disturb'd it in its most manly Operations; that Anger enflam'd, Grief depress'd it; and that Joy as often broke its Force, as refresh'd, and entertain'd it. Experience was clapt close to 'em, what a weight the Passions were in any Attempts that were Generous, Great, or Good: Hereupon they were to look about for a Remedy, and human Reason was to find it out; but alas! with this unhappy Circumstance, that it self was oftentimes a Slave to those Servants, it undertook to prescribe to.

Little Success had the Stoicks: They would have us wholly to be insensible of Pain and Pleasure; an effectual Cure indeed, but such an one, as Distempers of the Body are sometimes cur'd by, namely, by Death: They would insist upon it, that their Wise-man might be happy even in Phalaris's Bull; but surely not whilst he was a Live. The more sober Philosophers did not urge the Extirpation of the Passions, because it was Romantick;

tick; but only prescrib'd due Lengths to 'em, and directed 'em to proper Objects. They took a more judicious View of human Nature; and found the Passions, if not of the Essence of the Soul, yet closely united to it: And therefore their business was not to extinguish, but manage 'em. Their Lessons upon this Subject are amusing, entertaining, and it may be in some Degree useful; but tho' Reason could talk well, yet in a time of unenlighten'd Nature, she wanted proper Motives: Little could she urge from, because little she knew of an over-ruling Providence, and the Rewards and Punishments of the next World: These are the great Barriers to restrain our Excess; and to settle a just Harmony between Nature, and Religion: We may Mourn for our loss because Nature calls for it; we must submit to our loss because appointed by God. The Apostle's rule in this Matter is admirable, and gives Nature what is hers, tho' keeps her under the Restrictions of Religion; *Be angry, and Sin not, let not the Sun go down upon your Wrath.* Eph. 4. 26. Allowing the Passion, if it be not indulg'd too far, nor abides too long upon our Minds.

Sorrow ye then for the Dead, but let not your Sorrow grow into Impatience: Mourn under the afflicting Strokes of Providence, but quarrel not with the Hand that inflicted 'em; Look up to the Almighty Lord of Life and Death, consider who is the Great Proprietor of the Creation; and as he voluntarily gave, so he may arbitrarily take away.

I have now gone thro' with what I design'd in a Doctrinal way, imperfectly and confusedly enough, but as well as my present frame of Mind would allow me. Let us now take a view of the Great, and a Good Man (to whose Memory these Labours are but a small Payment, of the great deal that I am indebted) in those Parts of him especially, that he had in an uncommon, eminent, and distinguish'd Degree.

Nature set him out with the choicest of her Gifts; with a large Capacity for Knowledge, and a Desire to attain it: In all the Stages of his Education he advanc'd from one Degree of Reputation to another; and was the Ornament, and the Darling both of the School, and the College. He had a great compass

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of Learning, which encreas'd upon him with his Years: Oh! What would his Learning have been! Had he liv'd out the common length of Life. He was acquainted with, and was very ready in the Learned Languages; he had a general View of universal History; and had extracted what was useful in all the Parts of Philosophy. But I cannot, it is not my Design, it is not within my Compass to enlarge upon, or even to mention every Thing: Let us draw the Diffusive Character as close as we can: Let us confine it to what he was in his Sacerdotal Capacity, and what he was in Common Life.

He was a Priest of the *Church of England*; and may she ever abound with such Priests as he was! He Admir'd, he Reverenc'd, he Affected, he understood her Constitution, how sound she was in her Doctrines, how pure in her Worship, and how wholesome in her Discipline. He look'd very carefully into Primitive Christianity; and by the clear Attestations of Apostolical and Primitive Men, he discern'd venerable Antiquity upon the Face of our present Mother. He look'd into Original Records, and found our Model from 'em very

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corresponding. He rejoyc'd in the Light, that the Scriptures, and the first Ages of the Church (the two great Fountains of Spiritual Light) shed upon our sound Part of the City of God. The Liturgy of our Church was one great Object of his Study, the greatest of his Veneration: He certainly penetrated into its Beauties and Excellencies as far as any Man. With great Pleasure, and Fruit to myself, have I heard him represent its Order, Contexture and Piety; how in all its Parts it was adapted to the Obligations and Necessities of Man; and carried a reverential Regard to the Honour and Majesty of God. His Mastery in this Matter was so great, that I always thought he talk'd upon it with as great a Compass of Learning, and Solidity of Judgment as others writ.

His high esteem of the Church-service may be best demonstrated from his Manner of performing it. You all know, and can bear Testimony to the Truth of what I say, in his publick Devotions, with what a profound Humility he address'd God from the People; with what an awful Authority he Bless'd the People from God. The Warmth of his own

Breast was not confin'd there; but, like all other Fire, spread it self, and kindled an Holy Flame, in the Breasts of the Congregation: And here again I have your silent Suffrages; you remember how your Souls have been stirr'd up, quicken'd, and enliven'd by his Fervour: You know your present commendable Decency in Divine Worship, took its Rise from his Example; and was settled by his Directions.

The Occasional Offices had the same place in his Esteem, and were perform'd with the same Advantage and Success. Persons return'd from the Font with a serious Sense of their own Baptismal Engagements: From the Grave with proper Reflections upon their own Mortality: And the Bride-groom Wept whilst he was taking Possession of his Joys.

Shall we now consider him in the Place where I now am; and oh! What Pen is able to do him Justice! Here he stood to the most shining Advantage: The Gracefulness of his Person, the Easiness of his Manner, his Knowledge of human Nature, and his Attainments in all useful Learning, all conspir'd

to Finish the Christian Orator; and qualified him to answer the two great Ends of Oratory, so much Cultivated, and so rarely attain'd, to Convince and Perswade. The Truths he Taught, address'd the Understanding with clear Light; the Motives he offer'd, work'd upon the Will with powerful Engagements: He had *Search'd the Scriptures*, and could instruct, and *knowing the Terror of the Lord* he could *perswade Men*. 2 Cor. 5. 11.

What a solemn Attention had he always paid him from this place! an Attention, tho' very commendable in his Hearers, yet no more than what he had a just Claim to. We accompanied him here to receive *the sincere Milk of the Word*, 1 Pet. 2. 2. *which is able to save our Souls*, 1 Jam. 1. 21. and he deliver'd it to us clear, either from its own mutual Light, or the Illustrations of pure Antiquity: From his Tongue the Sinner trembled, and the Righteous rejoiced; the Unthinking was awaken'd, and the Presumptuous brought down. These and many more were his Excellencies in the Pulpit: And give me leave abruptly to affirm (and I hope I injure no Man, and only do him Justice) that in these he was Equal to the Greatest.

His

His Labours might have been of great Service to the present Age, and to Posterity; but Death-bed Appointments are, and ought to be kept sacred: His Modesty has suppress'd 'em; let me blame him for it, and say that herein only was he wanting to the Good of Mankind.

Let us now take a View of him in common Life. And in this Light, if he do not appear so Great, he will nevertheless appear Lovely; and if he do not Astonish us so much, he will Charm us the more. None that enjoy'd his friendly Conversation, went from him, without being either Entertain'd, or Instructed: He had a cheerful Gravity (an admirable, though a rare Mixture) which excited a solid Delight in all about him. He was never assuming in Conversation, he heard every one; and his Fluency of Speech, his general Knowledge of Men, of Books, and Occurrences furnish'd him to talk with any one. His Inferiors he treated with Respect, his Equals with Manners, and his Superiors with Deference. Gladly would I write up to my Ideas; but some things may be conceiv'd that cannot so well be represented. If Conversation
be

be an Art, he certainly was Master of it: He had the Talents to Please, to Enliven, to Influence, and to Sway, in as great a Degree as any Man: And in the whole the Christian, and the Clergyman always went along with the Gentleman: He never spoke, he could never bear, any thing that was loose or profane, that either affronted good Manners, or Religion; seldom was he troubl'd with it; but if by Chance he was, he had that manly Severity, and Gentleness of Reproving, that he could dash the Crime, without ruffling the Offender.

His Friendship was Creditable, Useful, and Delightful; no one was there, but who justly valued himself upon it; no one, but who found his Account in it; no one, but who took Pleasure in it. He had Understanding to advise well, and Integrity to advise honestly: His Assistance to his Friend was never wanting, but always communicated in a proper way; the perplexed he directed, the afflicted he reliev'd: His Breast was a safe Asylum for his Friend's Secrets; them he conceal'd, and never made an unchristian, or a dishonourable Use of 'em.

His

His Relations he imbrac'd with an Affection truly Christian; he reliev'd 'em with a Bounty truly Generous; a Bounty, alas! to be lamented: The Application of it flow'd from his Natiye Goodness, and the sense of Christian Obligations; the Success of it was under Providential Appointments.

Thus cloath'd and array'd, as he was, with the greatest Perfections of fallen Nature, and the liberal Communications of Divine Grace, he cast a strong (oh! that I cannot add a lasting) Lustre in the Eyes of all about him; a Lustre! that could not be sullied, or impair'd by several impotent Attempts of Calumny, and Detraction, the Productions of corrupt Minds, and the clearest Proofs of, and constant Attendants upon exalted Vertues: But he was wrapt secure in his own Innocence; and unshaken in the Opinions of good Men: The Vertue, and the Praise of being wrongfully and *despitefully us'd* was his; the Wickedness and the Shame of assaulting an Unblemish'd Reputation was his Enemies.

We know what the Despisers of Goodness, and Good Men will do ; we know *whom* they have call'd *Gluttonous, and a Wine-bibber*. Mat. 11. 19. And if they will not spare *the Master of the House*, much less will they spare *them of his Household*. They will surely now forbear, if not in Respect to him, (of which indeed there is no great Matter) yet in Respect to themselves ; remembering *Who* has warn'd 'em, that *he that despiseth, and revileth you* (terrible is the Gradation !) *despiseth and revileth me, and he that despiseth and revileth me, despiseth and revileth Him that sent me.*

Farewell, Upright Man ! Farewell, Faithful Friend ! Farewell, Pious Christian ! Farewell, Worthy Minister of Jesus Christ ! tho' in thine own Eyes always unworthy : Great was thou in thy own Natural Endowments, Great in thy Acquir'd Attainments, Greatest in Divine Grace : And now we hope, we Confide that thou art in Possession of Endless Glory,

Accept O Lord, of these weak Endeavours, paid from the deepest Sense of Gratitude, to the Memory of thy Saint, and Ser-

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rant; whom thou, in thy Indignation against our Sins, we fear, was Pleas'd to take from us: And Grant; that we ever mindful of the Example that he left, and the Doctrines he taught, both Suitable and Conformable to thy Divine Will, may (like him) *Let our light so shine before Men, that they may see our good Works, and glorifie thee, our Father who art in Heaven.* Mat. 5. 16.

Weep, ye Rich and Poor! Weep, ye Old, and Young! Weep ye Sons, and Daughters of Israel! Weep, all ye Candidates for Immortal Glory! Weep for him, who Loved you; and Taught you the way that leadeth to everlasting Life.



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